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# **SOUL WINNING IN THE SUNDAY SCHOOL**

**BY REV. OMER B. POULSON**

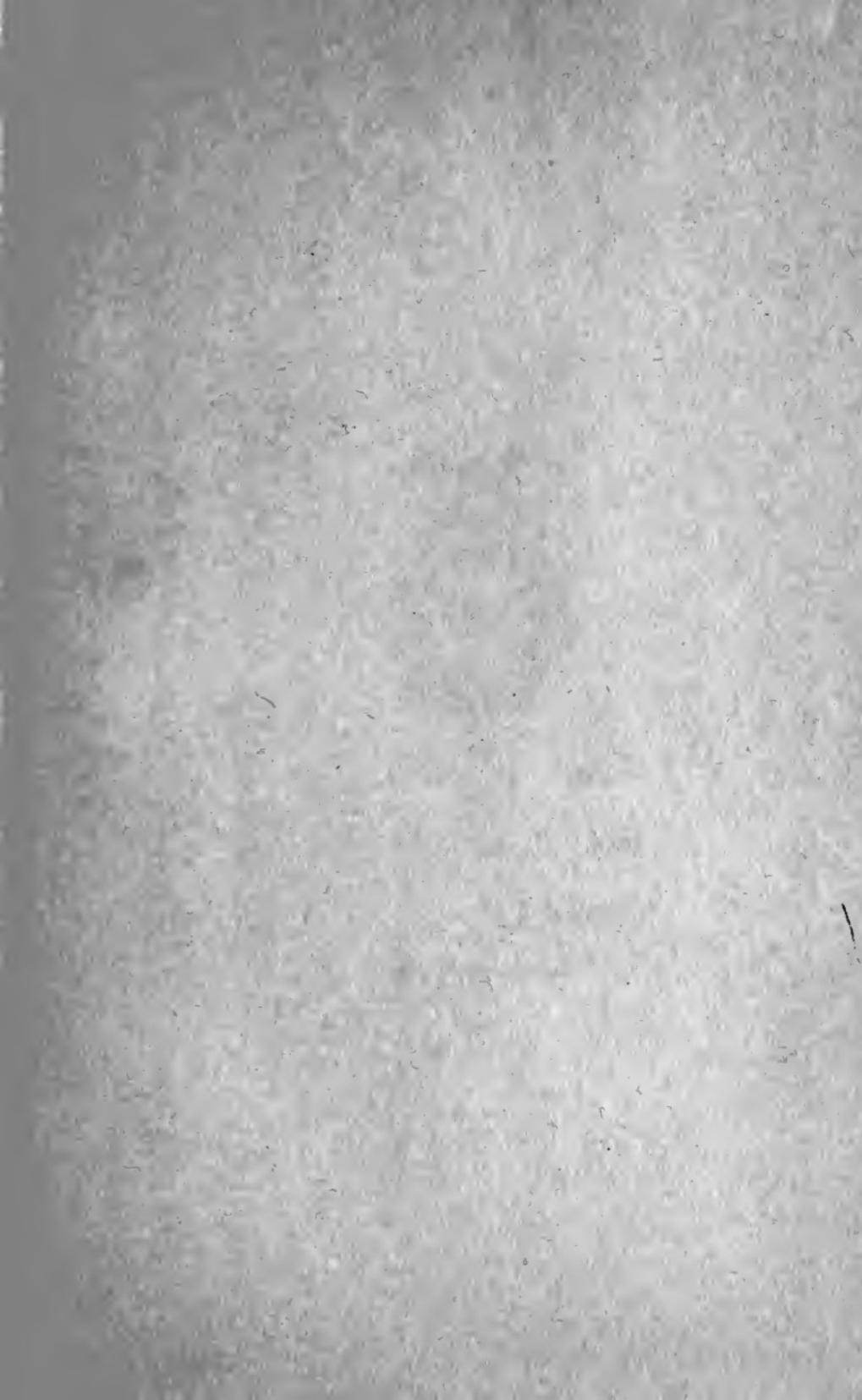


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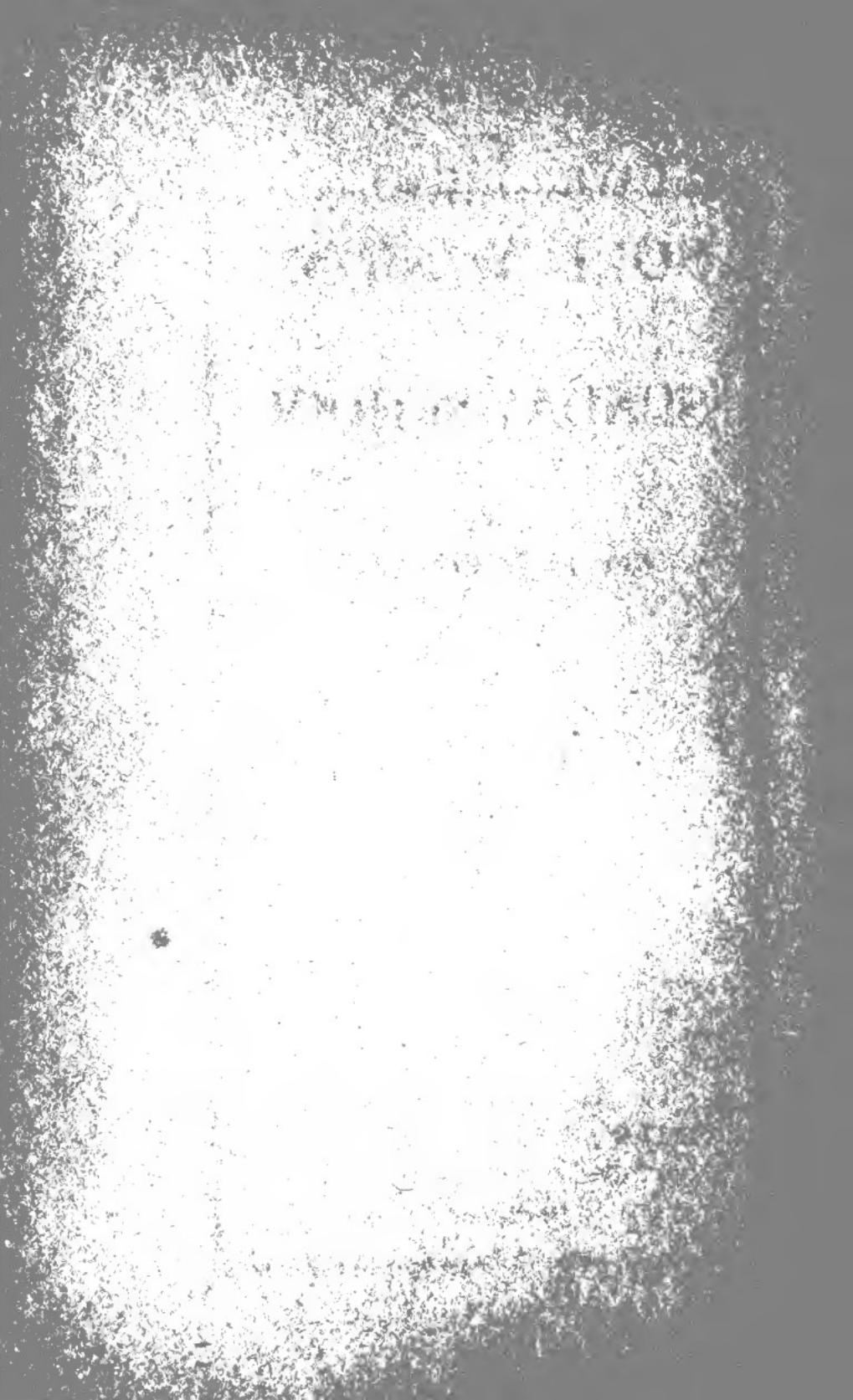
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# **SOUL WINNING IN THE SUNDAY-SCHOOL**



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: : : *in the* : : :  
SUNDAY-SCHOOL

*By*  
**Rev. O. B. POULSON**



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No 1

## INTRODUCTION

IN ALL her years of matchless success, the Sunday-school never looked out upon fields more white for harvest than today. Never was there a time when her possibilities were greater or her means for accomplishing results more perfected. Seldom indeed has any institution or organization faced a future so inviting, so promising as that which confronts modern Sunday-school. Her field is the world. Her workers the best and noblest of the redeemed. Her opportunities are boundless. Her responsibilities truly great.

But success sometimes is embarrassing. Great opportunities for victory carry with them great opportunities for defeat. In the present day forward movement toward a more thorough organization and increased effort along all lines of Sunday-school work, it is to be feared that many

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mistake increased attendance, better equipment, large offerings, etc., for real success. A moment's calm, serious reflection will convince us that none of these are the "pearl of great price" we labor to win. In hope sincere that the highest aim of the Sunday-school—the complete redemption of the individual pupil—may be brought to bear more heavily upon the willing minds and loving hearts of those who today compose the mighty hosts of workers in the Sunday-school, the following chapters have been written.

It is not intended that this volume shall in any way interfere with teachers and other Sunday-school workers pursuing a regular course in training for their work. Rather it is hoped that some may be inspired to attempt a more thorough training for efficient service in this great field. Above all it is hoped that many will be inspired to leave behind all formalism that may have existed in the past and loyally enter into the greatest opportunity for service that the Sunday-school af-

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fords—the leading of others, young and old, to find salvation through believing in and accepting Christ as a personal Saviour.

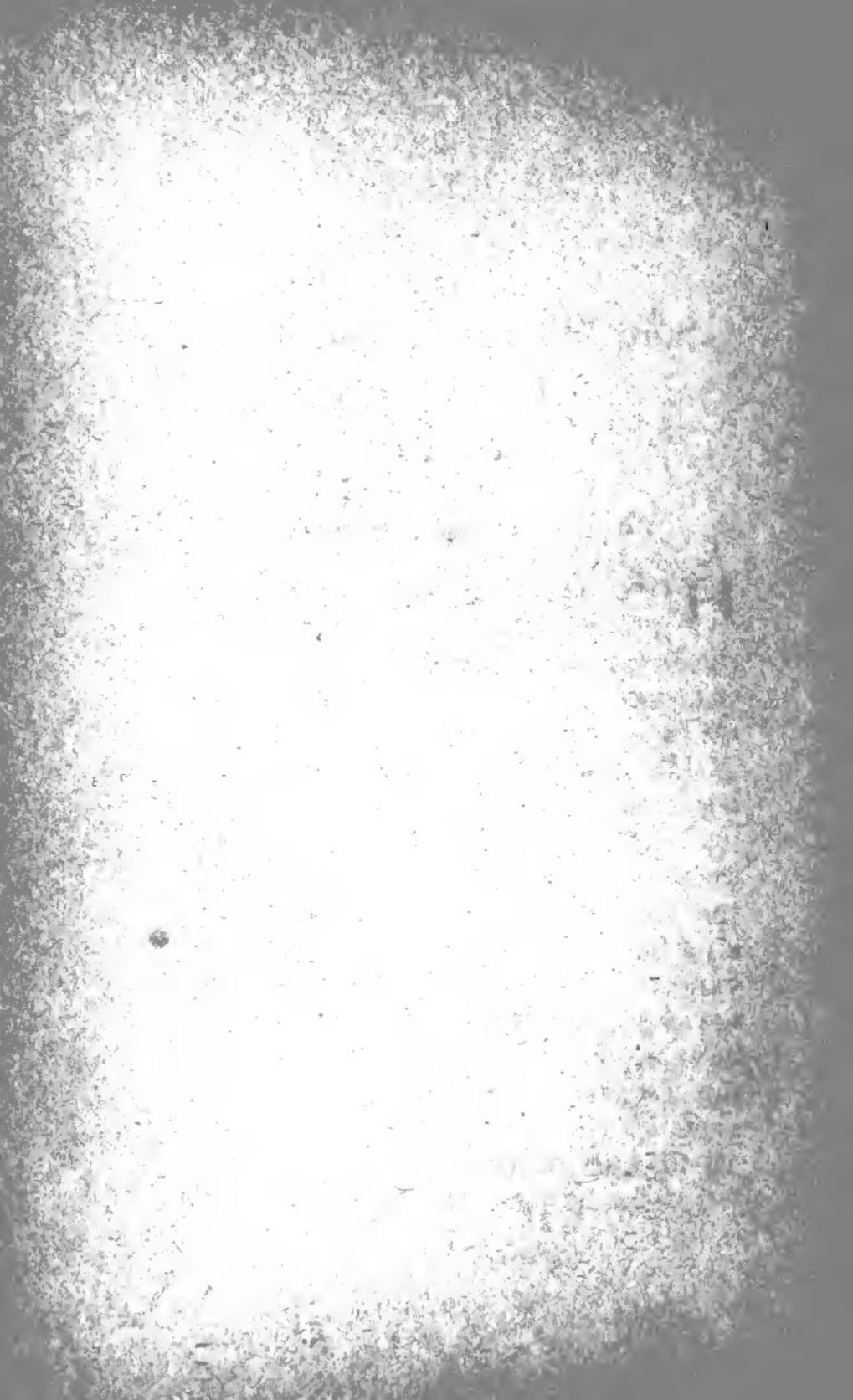
When our Sunday-schools shall all awaken to their responsibility and opportunity for soul winning and soul saving; when officers and teachers shall recognize the fact that the Sunday-school's one greatest of all reasons for existence is to lead each pupil, young and old, to give his or her heart to God and become followers of the meek and lowly Christ; when the individual pupils shall not only be taught about Christ and His dealings with mankind, but shall be led to become willing and obedient workers for Christ; then shall the Sunday-school have reached its mountain top of efficiency and many of the perishing multitudes shall be brought back to the foot of the cross.

THE AUTHOR.



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# Soul Winning in the Sun-day School

## CHAPTER 1.

### *The Joy of Soul Winning.*

**H**OW to bring a benighted, sin-cursed world back to the foot of the cross is the supreme problem of our age. For the accomplishment of this sublime end civilization has builded her churches, erected her colleges, marshalled her hosts of believing christians, and sacrificed freely, upon the altar of service, the lives of the saints. Slowly but steadily the kingdom of righteousness has advanced. Down through the ages ignorance, bloodshed and oppression have slowly been replaced by learning, freedom and justice. Yet today, even in the civilized nations of the world, horrid crimes are still committed; dens of vice still abound and sin,

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in a thousand shapes and forms, confronts us on well-nigh every hand. Shall these institutions of crime still live? Shall dens of vice still flourish? Shall sin, in its myriad forms, continue to blot our fair land unchecked? The Christian men and women everywhere answer *No!* And are willing to give time and means to back up their answer. Whole armies of Christian students in our colleges are answering *No!* And are willing to devote their life's richest blood to back up their answer. An aroused citizenship, from North to South, from East to West, are just beginning to answer *No!*

And why this protest? Why this determined stand—more determined today than ever before? Is it not that we are learning to more fully appreciate *the importance of the individual?* To more clearly grasp *the worth of a soul?* In Old Testament history the *nation* was the center of thought. In the New Testament history the *individual* is of supreme importance. In the centuries past,

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armies and races of men were sold and enslaved. Now in every land, men of every race have obtained the rights of freedom. Formerly the nation, all too often, existed for the good and profit of its ruling powers. Now governments exist for the good of their citizenship. Thus we see that there has been a steady decrease in the importance and power of the many, and a corresponding increase in the prominence and authority of the individual. This has been of lasting benefit to humanity. Many, indeed most, of the barbarous practices of past centuries have been wiped out. The remaining curses that blight and destroy, are trembling in their places, while peace and plenty rapidly take the place of crime and poverty.

The gradual uplift of the common people and the steady advancement of modern civilization is largely due to the work of Christianity. Wherever the Bible has gone, the night-shades have retreated and the day-dawn has appeared. Wherever the gospel of salvation from sin has been

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faithfully proclaimed, the blessings of freedom have been manifested. Wherever the people have welcomed the Christian faith, there the homes and hearts of the people rejoice.

How large a place the individual occupies; of how much importance he is in the sight of heaven, the outside world has little appreciated. But with the individual, Christianity had its beginning and upon the individual its responsibilities still rest. Again it was not for any nation or race that our Saviour died. Rather it was for each and for all that he paid the price of redemption on the cruel cross.

Jesus asked in substance, "What is the worth of a soul?" And men have been hording their jewels and counting their wealth from that day to this; still the world does not and has not produced the price of a soul! The Old World may bring her priceless wealth and the New World may well-nigh match it in bulk; the islands of the sea may pour out their treasures; still it will *all* weigh light in the balance with a soul!

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We may not have placed so much value upon the individual as all this. But drop from the New Testament the life and writings of St. Paul and then begin to calculate the soul's possible worth. Drop from the pages of American history the name of Washington, or Lincoln, or Garfield, or McKinley and then study the worth of an individual. Or drop from your own life a father's devotion, or a mother's love and then consider the importance of the individual. It may not move us much to see the man in the gutter. But what if that man was your father? It may not pain our hearts much to hear of the young life that went astray. But what if that young woman was your sister? It may not move us much to contemplate the vast throng that is so rapidly moving on toward ruin. But how is it if one or more members of your own home is in that company?

James tells us "that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

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Here then we see that the soul winner's joy is a double joy. He shall first of all save a precious soul from the pains and torment of death and, what is just as comforting, he shall cover a multitude of sins. It were sad enough if the sinner alone had to suffer the just reward of his guilt. But the shame is increased many fold if the multitude of sins are not hidden, but go on blighting and ruining other lives who in turn shall leave their dreadful mark upon succeeding generations! Where then shall we lay the emphasis? Upon the joy of "Saving a soul from death" or upon the supreme importance of "Hiding a multitude of sins?"

In the succeeding chapters we have earnestly endeavored to uphold the work of the modern Sunday-school in its efforts to reach out after young and old, rich and poor, at home and abroad. We have tried to point out the doors that are wide open for soul saving and soul culture in almost every community and we have also endeavored to indicate the dangers

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and temptations which so constantly hinder the Sunday-school's highest aims.

Heaven's crown will be a thousand crowns to us, if by God's assisting grace, we have known the joy of leading souls to the foot of the cross here, on this side of eternity. The pearly gates will open wide to receive us if we are faithful to our trust, but the extent of our joy within these gates depends *so* much upon our usefulness here! O, the joy that fills and thrills the life that is ever adding new stars in its crown—ever gathering jewels for heavenly wear. Brother, Sister, in the Sunday-school cause, is that joy yours?

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### CHAPTER 2.

#### *The Bright Side of Sunday-school Work.*

MORE than a century and a quarter has fled away since the first Sunday-school organization made its appearance on the eastern hemisphere. In that brief space of time, its sacred influence has well-nigh encircled the globe; has found its way into nearly every Christian denomination, as a recognized part of church effort; has proven its efficiency by marvelous results, both as an educational force and as a mighty factor in the redemption of the lost.

Like the bright, dancing sunbeam that penetrates farther and farther into the dark corners of earth, driving out gloom and darkness and bringing in their stead health and light, so has the Sunday-school movement spread its sacred influence farther and farther, penetrating huts and hovels, as well as grand churches and cathedrals, until today there are few

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other Christian agencies that make any attempt at a comparison with the modern Sunday-school movement.

In this, as in all other movements, there are drawbacks, discouragements, failures. But it is not our purpose to speak of these at this time, but rather we shall try to stick to the "bright side" of the question and speak of the encouragements, the successes, the clean-cut victories that have attended this noble work. That we might clearly discuss the subject before us, we shall speak of the Sunday school,

- I. As a mighty teaching agency;
- II. As a harmonizing force; and
- III. As an efficient agency of rescue.

*As a Teaching Agency.* Evangelical churches are laying great stress upon a thorough study of the Bible; emphasizing the importance of a thorough knowledge not only of the Bible facts, but of Bible Geograph, Bible History and Bible institutions as well. But *where* and *how* is this Bible

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knowledge to be secured? Shall we expect to pursue such a course of study as this would require in our public schools? No; the law forbids it. Shall we expect parents in the home to try at least to supply this much needed training? Alas! In how few of our homes are the Scriptures daily read!

Year by year, the fact grows clearer to Protestant Christianity that we must look to the Sunday-school for proper study of the Bible. Where the public school fails, where parents neglect, the Sunday-school must step in and see that God's holy Word is properly taught. We shall welcome the day when all our public schools shall be closed for at least a half day each week and the pupils dismissed to a suitable place for religious instruction under proper leadership. We shall also welcome the glad day when more family altars are erected throughout the land, and when the sacred Word is studied and respected within the family circle. But until that day shall come, the Sunday-

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school must take the child and teach him God.

In the beginning of the Sunday-school movement, those who had in charge the teaching of the children, were paid for their services. But to-day, with almost an army of faithful, earnest teachers giving time and effort to this noble work, their services are rendered entirely gratuitous. It has often been suggested and even advocated that our Sunday-school teachers should be paid for their services. This may be wise, but we are led to believe that work done for God prompted solely by a love for the work, will be better done and will yield more fruit of the desirable kind, than work done for lucre.

*As a Harmonizing Force.* History tells us that, in the days gone by, many people were *clanish*; standing by the family name with all the zeal and brutality of a hardened warrior. Again, the time is not long past when there existed the bitterest hatred between many of the nations of earth. Religious denominations also had

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their difficulties and sometimes they were almost as ardent in the hatred they bore toward each other as they were in their hatred of sin. But this state of affairs is greatly changed, and there is the brightest kind of prospects for a still greater change for the better in the days ahead. Many agencies have contributed to the bringing about of this happy state of affairs, but not the least among these agencies has been the almost worldwide effort put forth by the Sunday-school.

Those who have been so fortunate as to have attended one or more of the International or World's Sunday-school conventions, have spoken, in the most hopeful manner, of the apparently complete loss of nationality and denominationalism. It is indeed a soul-inspiring sight to find the world's best Christian workers—forgetful of nationality and creed—vying with each other in the discussions of modern Sunday-school and Missionary problems.

Christianity is greatly indebted to

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the Sunday-school for the part it has played in bringing together earnest and well equipped workers in all denominations and helping them to unite in one common effort for Christ and the spread of his kingdom, instead of differing over doctrines and creeds.

No one will question but that it is wise that our family names be different. There are enough of Smiths, and Jones' and Browns, and we are satisfied to have our name different, if it happens to be different. Just so are we learning to treat the national and denominational question, and no agency has tended more to bring this about than the modern Sunday-school movement.

*As An Agency of Rescue.* Marion Laurence, in his estimable book entitled "How to Conduct a Sunday School," gives, as one of the objects for the existence of the Sunday-school, this valuable reason: "To lead the pupil to give his or her heart to Christ." Perhaps not all have recognized this as the greatest of all

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reasons for the existence of the Sunday-school. Indeed how sadly true it is that all too many, whose hearts are not in the work, have simply thought of so many questions to ask; so large an attendance to secure; so large an offering to gather in. O how often teachers forget that each individual pupil needs a baptism of God's saving grace! If in any way Sunday-school teachers could be thoroughly impressed with the fact that they are responsible to a very marked degree, for the souls of their pupils, surely greater zeal would be manifested for their salvation.

Notwithstanding this apparent shortcoming on the part of some Sunday-school workers, there are yet many happy features of the work that lead the pupil upward in his thoughts and many hearts are won for Christ and his Church through this agency. For example, the adult department, since its organization, has done as much or more than any other organization to put into practice both the letter and spirit of the "Andrew

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Plan," and in the last few years has won hosts of men and women for the cause of Christ. Indeed in every department of the school, systematic and commendable schemes are put into operation regularly that have, as their sole object, the salvation of the lost.

It would be unfair, in a work like this, not to mention the special effort that is being made to take better care of the spiritual needs of the children in the elementary grades of our schools. We have long conceded that the child belongs to heaven if it dies; we are just learning, some of us, to do our utmost to keep it within and save it for the Church, if it lives. Not less time for revival and rescue of the old, but far more time for guarding and guiding our youths, is the plea on every hand today.

While we are discussing the "bright side" of Sunday-school work, it will not be out of place to call attention to the remarkable popularity of the modern Sunday-school movement. This may be accounted

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for in different ways. Perhaps the very *bigness* the movement has attained has much to do with creating so favorable a sentiment in its favor. Numbers, in Sunday-school statistical tables, are getting to be immense, whether they relate to money or membership.

Again there are so many phases of Sunday-school work, each of which has been entirely successful in the past, that persons of almost every calling and with widely differing inclinations, can find a field where laborers are always needed and where there are abundant prospects of rich reward.

If we were to attempt to give detailed accomplishments, we should have to unnecessarily wear on patience. Some particular phases of the work, however, deserve mention. More and more the Sunday-school looms up before us a *missionary* power in the world. Withdraw its organizations and offerings from the present day missionary activities and you deal that noble cause a stagger-

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ing blow. Again, it is a mighty *Temperance* organization. There is little doubt but that the determined stand the Sunday-school has always taken on the liquor question, has had much to do with the present day Temperance sentiment. And what other might we expect? Think of the mighty armies of Sunday-school teachers and workers, that at least four times each year, have stood before their classes and done their best to instil into the minds and hearts of young and old, a hatred for this mighty evil that is cursing our homes. Remember also that this teaching has been going on for years and that hosts of our men of today are beginning to put into practice that which they were taught in the Sunday-school, from the time of their earliest recollection.

What a *social* and *literary* power the Sunday-school has come to be! Always awake to the demands for proper recognition of the social needs of both young and old, the most untiring efforts are continually put

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forth to anticipate and thoroughly provide for such needs as they arise. Hence we have the best orchestra that can be gathered from the school; the best song-books that can be provided; lively social meetings of the classes at frequent intervals together with the annual picnic, the base-ball nines for the boys; the numerous guilds and clubs for the young ladies and girls and then comes the Organized Adult Bible Class, with all its blessings, for the men and women. Greater stress is being laid constantly upon the reading matter that falls into the hands of the pupils. Many schools have tried with varying success, the establishing of Sunday-schools libraries. We see no reason why this phase of the work should not be pushed, for boys and girls particularly will read and how important it is that good, clean books be their companions.

While the Sunday-school remains active along all these lines of work, and the many other lines of effort not here mentioned, it is bound to attract

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and interest the masses of the people. It will continue to be a blessing to youth and age alike in furnishing a cheerful and inexpensive institution for the imparting of scriptural knowledge. It will continue to be a blessing to the outcast and the unclean by teaching them of the purer life and the fountain of cleansing. It will ever be a blessing to the benighted of earth, for it not only will continue to teach a missionary gospel, but will send both consecrated workers and increasingly larger financial contributions to all parts of the mission fields.

Again let us say that there are drawbacks, hinderances and sore discouragements which must be continually faced and of some of these we shall speak later on; but taking the Sunday-school problem as a whole and considering its successes as compared with its failures, we must own that its attainments, so far, have simply been marvelous. The mighty hand of a living Christ who gave commandment to his disciples "Go ye, into all the world, and preach the gos-

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pel to every creature," has been gloriously manifested in this noble work which bids fair to continue in ever widening circles of influence and usefulness until "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

### CHAPTER 3.

#### *The Need of Deeper Earnestness.*

**I**N the preceding chapter we spoke of the existence of discouragements and drawbacks in connection with Sunday-school work. For any of us to presume to discover all of these and to attempt suggestions for a permanent remedy, would be folly. There are existing conditions and hinderances today that may prove their real mission tomorrow, and that mission may be entirely for good.

If you were to ask a company of experienced Sunday-school workers what they considered to be the great-

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est obstacle in the way of the Sunday-school today, in the attempts being made to fully accomplish its aims, perhaps various reasons would be given. No doubt different persons have encountered many different hinderances that seriously obstruct their path of duty, in this line of work. But if the *chief aim* of the Sunday-school and *prime reason* for its existence be, *to lead the pupil to give his or her heart to God*, as was stated in the preceding chapter, then we must conclude, from existing conditions, that *the need of deeper earnestness for the salvation of each pupil in the school*, is, at present the *greatest discouraging feature* of the Sunday-school problem. Is this not true? Look at the vast army of Sunday-school workers today and conjecture, if you can, what portion of that army are passionately in earnest for the salvation of souls? How many teachers really stop to think that we fail—miserably fail—if none are won for Christ under our teaching? We trifle, we sham, we blun-

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der,—many of us,—with our eyes and ears and hearts closed to the real and fundamental purpose of our calling. O how serious is this barrier to complete success! How difficult are the mountains to ascend when they, who are set for guides, are themselves blind and know not the way.

Perhaps this serious hinderance does not make itself felt to such a marked degree as would other difficulties, such as a scarcity of teachers or failure to secure proper persons to manage the school. But a school may be well organized; may have a very popular corps of officers and teachers and have every class supplied with substitute teachers, and still the entire school be a failure, so far as reaching the hearts of the pupils and leading them to Christ is concerned.

It has been the writer's privilege to visit a number of Sunday-schools, both in rural districts and in towns and cities, and that in different states. In the rural schools especially, where the prayer-meetings and young people's societies are so often

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neglected, young and old alike enjoy the Sunday-school sessions.

We have been deeply impressed with the eagerness to know more of God's Word, almost universally manifested in these schools. How often we have seen a class of adults sit during the entire study period waiting for some crumb to fall that would be to them, real food. Sometimes the teacher has been wise enough to make preparation for this precious half-hour, in which case the class period is usually very enjoyable. Sometimes the "cares of this life and deceitfulness of riches" have crowded out all possibility of preparation on the part of the teacher, in which case the class must sit and hear the questions, printed in the lesson helps read by one who can not usually answer the half of them intelligently, and many of which are not the questions that will best call out the thoughts and attract the attention of that particular class half so well as plain, simple, pointed questions of the teacher's own suggestion.

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Of this we may all rest assured, that where any degree of intelligence is manifested in the presentation of the lessons, good fruit will surely follow. Who can measure the good that has been accomplished by the thousands of little country Sunday-schools, conducted perhaps in a little country school house or small country church where existence is often a struggle? How many of our ministers and missionaries today were boys and girls in some little, almost secluded Sabbath-school yesterday? I shall never forget the impression of a test made at one of the most important conferences held during the World's Sixth Sunday School Convention, at Washington, D. C., in 1910. The O. A. B. C. work of the Sunday-school was under discussion and old Mt. Vernon Methodist Episcopal Church (South) was well filled. The speaker chanced to state in the course of his remarks, that he was raised in the country and knew something about country Sunday-school work. He then asked what part of the

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entire audience either now lived in the country, or, like himself, had lived there until maturity. Perhaps it would not be safe to venture an estimate as to how many hands went up, but there were enough to make the speaker say, "Well, we sympathize with the rest of you."

The influence of proper religious teaching upon the lives and usefulness of young men and young women in the rural districts is usually very marked. I recall to mind a little mission Sunday-school that was conducted in the small public school building in a mining settlement. It was my good fortune to attend the sessions of that school frequently for nearly a year. The miners were nearly all of foreign birth and inclined to Roman catholicism. Little, of course, could be done to reach the older people, but little difficulty was encountered in getting the young people and children in to the school.

An aged and honorable citizen, of near that locality and who was thoroughly conversant with the work of

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the school, told me that before the Sunday-school was established in that little mining town, one could scarce be persuaded that any attempt was made to respect even the Sabbath day. Card-playing, cock-fighting and drinking were indulged in quite openly, while the children ran about the settlement in the same clothing as was worn on other days. But when the Sunday-school was opened, all was changed. Card-playing was seldom indulged in openly, on the Lord's day, cock-fighting was dispensed with and the children were dressed in the neatest, most attractive dresses and suits, and the entire place took on quite a different air. Well we knew that few of the older people could be won for Christ, but the lives and characters of the children were surely being transformed into the image of the Divine.

What was experienced in that little mining town, is the keynote of the work being done in thousands of rural schools, where the lives of both young and old, are being molded and

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fashioned, change to "usually" slowly and quietly, into vessels chosen of God and fitted for his service.

If the work of the Sunday-school in the rural sections of the country has been attended with no uncertain results, so has the work in the towns and cities been no less abundantly fruitful. When we consider how many from the poorer homes of our cities and towns, are brought under the sacred teaching and influence of the scriptures; how many who are previously disposed to lives of shameful wickedness are reached and held back from such living; how many outcasts from society are rescued and saved for Christ, all by faithful, consecrated Sunday-school workers, we lift our voices in profound gratitude for such noble work, to Him who has said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

One has only to visit the regular session of a modern Sunday-school in any of our cities, to be convinced of the vast amount of provisions made

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for successful Sunday-school effort. After a careful survey of surroundings, one is deeply impressed with evidences of time, talent and finances lavished upon the school. The orchestra is grand. The singing is inspiring. The leadership and skill manifested throughout the entire building is well-nigh perfect. An inquiry into methods and results in the departments, from the Little Beginners to the O. A. B. Classes or the Reserves, will usually reveal some of the most faithful and consecrated effort that can be imagined. Surely we will not complain; will not criticize the work accomplished, the sacrifices made. Rather, we are proud of the present day attainments, thankful for results accomplished, and optimistic in our hopes for the future.

But notwithstanding that good, earnest and successful work is being accomplished in both rural and city schools, there yet remains the proposition, how much greater would be the good results if a spirit of *deeper*

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*earnestness for the salvation of every pupil, was manifested?*

You have frequently attended the class session, perhaps in different schools, and have listened attentively to the teaching of the entire lesson, yet you did not hear, even once, any application of the lesson to the *spiritual* needs of the class. This is not the case with every Sunday-school class. Some are much more fortunate, for, in many schools, there are some at least who really teach with a view to bringing about the conversion of each individual member of the class. Then, when a decision is secured, their teaching is aimed to help the pupil to fight the battles he or she must fight and to live the kind of life he or she so much desires to live.

That you may know, more clearly, the kind of work that is sometimes gone through with in our schools, the following incident is here related. In a certain Sunday-school Convention, recently held near the writer's home, the story was told of a Sunday-school superintendent who asked one of the

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members of his school to teach a certain class at one of the regular sessions of the school, the regular teacher being absent. The person asked replied that he had not made preparation to teach a class, and feared that he could not do either the lesson or the class justice. To this objection the superintendent replied, "O, well, bluff it!" No doubt this is an extreme case; but that which this thoughtless, purposeless superintendent actually advised, is what is all too often practiced by hosts of unprepared teachers in far too many schools.

Precious, immortal souls can not "be bluffed" into the kingdom of heaven. It usually takes the profoundest wisdom, the most fervent prayers and ceaseless, untiring personal work to reach and bring to Christ a precious soul.

Perhaps you do not agree to the proposition that the need of *deeper earnestness* for the salvation of each, individual pupil, is the *greatest hindrance* to the entire success of the

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Sunday-school today. If you do not, may I call your attention to a condition that has long existed in the majority of schools, and we shall leave you to judge for yourself as to what has been the cause of such a condition. Have you not, dear reader, in your Sunday-school, persons who are young men or young women now, who came to the school when they were small enough to be placed in the Beginers' Department; they have grown up in the school; they have passed through every department in the school, and are now in the adult classes. Yet, in all the years they have been in your school *you never heard their voice in prayer!*

They have never been called upon to pray! They have never made any public decision for Christ; indeed they seem to be farther from making such decision than they have ever been in all their lives! They may be fathers or mothers in their own homes now, and are not saved. W-H-Y?

They came to the Sabbath-school to be led. Somebody failed to hold their

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hand. They looked to the school to furnish proper signals for the run through life. Somebody blundered; somebody slept. They only needed a bit of love; somebody's heart was cold. A time there was when a word, a touch, a look, would have won them; *somebody's hands are stained!* A mother's life might have been sweeter now, who will answer, or who is to blame?

I pray you do not evade this matter. Dare to face it and settle it right. If you have ever stood as a teacher before a class in Sunday-school or are now occupying that sacred and honorable position, you will surely have need to look well at your hands that they be not stained. Your daily care will be, "Have I delivered my own soul?"

It seems to me that it could be made difficult, very difficult indeed, for boys and girls to have their names placed on our Cradle Rolls when they are born, come to the school when they are three or four years of age, remain in the school until young man-

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hood and young womanhood, and then go out into life to live lives of wickedness—lives of open shame. To make it difficult for such to be the case, surely this one thing we need—*deeper earnestness.*

Our *graded lesson system* presumes that when the Little Beginner comes to the school, it will earnestly be taught about God our heavenly Father and Christ, his loving Son; God's love and loving care, even for little boys and girls. When they are Primary pupils, they are to be taught to each have a personal love for this dear Father and his precious Son. They are to be taught to honor his Spirit—God's presence with us every day watching us in all we do. *At the Junior period they should have made their personal decision for Christ.* Listen, my dear Junior teachers, if you have had boys and girls under your teaching for three or four years, and your sole aim in all your teaching has been to lead them to Christ and into his service, and those boys and girls have passed on out of your

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department into some other, entirely beyond your reach now, *yet undecided*, where, O where is the blame?

Some may object to early decisions as we have found. Even parents oppose their children coming "too early, too young" into the Church. But if the child dies, they and we believe that it belongs to heaven. If it chances to live, why should it ever be treated as though it belonged to the world? No, childhood, with all its innocence and purity, belongs to God's kingdom on earth just as much as to his kingdom in heaven. Christ sets them in the midst of his Church. They are the purest members within its pale. They do not belong to Satan. Then teach them, I pray you, to *always* love God, and early—quite early—publicly confess their trust and faith in Him.

But should the Juniors fail to make a definite decision while in that department, and should pass on into the Intermediate or Senior classes, they are not beyond hope of redemption. There is still a golden oppor-

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tunity to grasp them as brands from the burning, and save them for Christ and his service.

Have you ever assisted in arranging a programme for a Sunday-school convention? If so, have you noticed how frequently some one suggests the topic "What to do with the *boys*" or kindred subjects?—meaning, we presume, those boys from the age of ten or twelve to the age of sixteen or even older. We have all discovered that the "Boy problem" is not an easy one. It is a very difficult one for the teacher who makes no preparation to win his or her class's attention and interest and hold them during the entire session. Yet this is the age when boys and girls most seriously need a teacher to hold and help them. Their habits formed now will be lasting ones and hard to break.

If we were to offer suggestions for teachers of boys and girls, we would certainly say, the first thing to do is to take a course in Teacher Training, emphasizing that part of the course that deals particularly with the

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“teen” period. There is little excuse for teachers in the Sunday-school of today, being ignorant of the Book of books or of the methods best suited to present it to any age of pupils. Every publishing house owned by evangelical Churches today handles inexpensive books that deal entirely with the Teacher Training question. Denominations have their prescribed courses of study and the different states have paid employees who instruct, by mail, entirely free of charge, any who desire to pursue study along this line.

Again we would say, read every book you can get hold of that deals with “Boy Problem” or the “Girl in Her Teens.” There are many such books, most of which contain valuable information. Then we should learn to *know* our pupils; love them, and if you should find that you do not love even the worst boy or girl in the class, step aside, if you have made every possible effort to love them and find that you have failed, and let someone who can love and sym-

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thize with the entire class take the place.

It usually takes love—passionate love—the kind that will sometimes moisten the cheeks with tears while you are praying for the members of your class, one by one, to solve those hard, perplexing problems that you have often met but perhaps did not always solve. You must remember that, as it is in all work for God, so it is particularly in the Sunday-school. We may be *channels* or we may be *barriers*—channels through which abundant floods of God's love shall flow to others, bringing joy supreme to them and to our hearts as well, or barriers that hinder the floods of God's love, blighting many a life and turning our own lives into lives of shame and awful responsibility.

Boys and girls, in the “teen” age are very desirous of having their teacher show an interest in them. Especially during the stages of early and middle adolescence do they need your friendship and tenderest council. All things considered, it is usually

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best that young men of maturity, or older men, should teach boys, and ladies of mature age should teach girls.

At this stage of life, boys are inclined to be bashful, awkward, sometimes very timid. They are at a point where life to them is more of a romance than a reality. If left to themselves, dangerously low and often melancholy views of life, fix upon them that blight and dwarf for all time. O for a single hour of common sense advice! Some father to come to the rescue; some friend to make the way plain; some *teacher*—why not?—to point out the true manliness of life, to tell that boy what it is to be a self-respecting, virtuous gentleman? *Teachers, we have been running away, just when we were most needed.*

If boys have their difficulties that must be solved, just so surely do those girls before you—bright, intelligent, hopeful as they are—need your tenderest care and loving council. Mothers sometimes neglect. Girls are

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not always free with each other. Will you not, dear teacher, see your girls or have them spoken to at this vitally important time, and tell them something about true womanhood, something of a wealth of virtue that they alone can defend? Can you afford to neglect to do so? If you could but prevent a single life from walking the valley of shame, would it not be worth while?

We have seen that it is worth our while to be exceedingly careful and sincere in our dealings with childhood and youth. Let us now emphasize the fact that work in the Adult department should be made to bring results. In this department comes the busy man, from the mines, the factory, the railroad or the farm. Trifling with the Word will not satisfy. He can not be "bluffed" through the lesson. Chaff will not satisfy. He demands and expects that you will give him the true meat of the gospel. If you want to drive him away from the class, do not let on you notice that he is present or do

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not speak to him when the class is dismissed. If you want to hold him, *grip him* and show him that you are interested in him.

In this department you will find also the factory girl, the clerk from the store, the stenographer and the mother from the home. Each have their needs, their trials, and their temptations. We must notice each, plan for each and not rest content until we have done our best, our very best, to satisfy the demands of each.

Shall we say that too many of us have been playing with precious opportunities? Shall we own that many, many a precious soul has come to us, remained long with us and then went away from our grasp still unsaved, largely because we were simply trifling? If this be the case, great is our reason for deep humility. "The wicked man shall die in his iniquity, but his blood will I require at thine hand." Ezek. 3-18.

Since the organization of the O. A. B. C. department in the Sunday-school system, we have gone forward

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by leaps and bounds in the work of systematically planning and laboring to reach men and women who, before, had been entirely neglected. In the brief period that this department has existed, it has proven its worth a thousand times over in those schools where it has been given a reasonable trial. From every state and county we are hearing of the accomplishments of this organized, Andrew Plan of doing things for others.

But until all our schools in every land shall have reached the highest standard of efficient service in reaching and holding old and young alike, let us sound forth the plea for *deeper earnestness* for the salvation of the perishing throngs about us. Let there be a passionate longing, a burning zeal for the salvation of souls and we will find the windows of heaven wide open to give blessings, more than we may now be ready to receive.

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### CHAPTER 4.

#### *Laboring to Keep the Soul Alive.*

WHAT a vast amount of work is done to keep these bodies of ours alive! What a host of people are laboring every day for our comfort! The busy farmer who provides our wheat, our corn, our potatoes, our butter and eggs and the many other products of his farm. The miners, who furnish us with coal, or bring to the markets our silver, gold, lead, copper, etc. The railroad men who build the roads, dig the tunnels, throw bridges over streams, run the trains and make up our passenger crews. And these are not all who labor to keep alive the body and bring it comfort. There are the business men, the commercial class, the physician, the nurse and the many other classes of people who contribute some little share in the great plan of providing for our bodies, either for their necessities and their comforts or for the luxuries.

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But since the *soul* is of so much greater value than our bodies can ever be, ought we not labor more zealously to provide for proper soul growth and soul comfort than for mere bodily comfort? He who gave the farmer his crops; who placed the ore, centuries ago, in the mines; He who taught us the road to heaven and who is our great Physician, He it is who has had men at work all through the ages, preparing and preserving for us a storehouse of Spiritual food—God's holy Word. There is in this precious volume the “finest of the wheat” and the “oil of gladness”; there are minerals that are precious indeed,—far more precious than silver or gold. There are abundant stores of good counsel that teach us of the “high-way of holiness” and the way to walk there in. If the Sunday-school has one grand mission on the earth, it certainly is to find these granaries of spiritual food, these mines of spiritual wealth, these charts and guides for weary travelers, and to show each individual pupil the

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abundant spiritual wealth God has placed at our disposal.

We are then face to face with the problem of *finding the spiritual food in the lesson* and wisely setting it before the class. Is the lesson complete when you have answered all the questions in the lesson helps, if you use these questions? Is it complete when the class pretty thoroughly understand the teachings of the lesson; can tell you the time, place, characters, events, etc.? No, there is yet the spiritual truth that can best be presented, to be found and the personal application to be made. Time and effort spent upon this phase of the work will be repaid. Both in the preparation of the lesson and in its presentation, it pays big dividends to make sure that we adopt as our standard the *spiritual* valuables in the lesson, and not merely the intellectual or the historical.

But how many there are who fail to seek out carefully the *spiritual food* in the lesson and intelligently present it or set it before the class. All

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honor to the throng of earnest, devoted, spirit-filled teachers who are honestly endeavoring to give to the lesson and to their pupils at least a square deal. But what about the many who are not earnest; who are not devoted; who are not spirit-filled, and yet occupying a teacher's place?

The question is often asked, should unconverted persons be asked or expected to teach a class in the Sunday-school? Wise men have answered emphatically, "No." Before an annual convention of Sunday-school workers, a prominent educator gave the same answer, then answered the question more fully by adding, "How shall teachers teach that which they themselves do not know? Can the blind lead the blind? Are not both gravely in danger of falling into the ditch?"

Let us now ask what there is in a Sunday-school lesson or series of lessons, that makes it impossible for the unregenerated to become successful and consistent Sunday-school teachers? It is not the historical nature,

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or the grammatical construction, or geographical hinderances in the Bible text that bar them. An atheist may be well versed in all these lines of research and may successfully teach the Bible, from any of these stand-points, but none, save the redeemed alone, can reasonably be expected to wisely handle the Word of God so that the *spiritual food* contained therein shall not be wasted or ruthlessly trampled under foot. We must then conclude that it is nothing more nor less than the *spiritual nature* of the lessons that makes it imperative that spirit-filled teachers, and these alone, teach the Word.

I can almost hear many a superintendent saying it is not the simplest task in the world to find teachers who *can* and *will* teach the lesson as it should be taught. Many a superintendent, I know, has had to make use of very inferior teachers simply because there was none better to be had. Sometimes this is unavoidably the case, but even then classes had better be combined under a few good

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teachers, than to have them taught even partly by one who may seriously hinder them, rather than help them.

But sometimes the scarcity of teachers arises by the allowing of good, well-qualified material virtually to go to waste. I well remember entering a certain Sunday-school and listening to the superintendent's complaint about the need of teachers for certain classes, while at the same moment there sat at the secretary's desk a bright, intelligent and popular young lady,—just the kind of a teacher, in fact, as that superintendent so much needed.

It does not take long to answer this question: "Is it good judgment to elect as secretaries, librarians, etc., those whose time must be devoted to the duties of their office during most of the session, if they are capable of teaching intelligently, when a scarcity of teachers exists? It is wise, not only in the business world, to look well into the doctrine of conservation, but in the fields of Christian effort as well.

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The soul *must* be kept alive or it certainly will die. It must be kept growing, or it will waste away. Therefor it must be fed. It must have drink from refreshing streams, not stagnant pools. It will need, moreover, healthy exercise that it may live and grow. Here is the teacher's great problem. What to do and how to do it, to keep each pupil in a healthy, growing spiritual condition, —*laboring to keep precious souls alive.* O how much of God's loving help will be needed constantly that his work be not slovenly done.

If all teachers make even an honest effort to just do their best, no matter how little that might be, to intelligently instruct in the Sunday-school, there would be little or no excuse for the writing of such a chapter as this. I wish here to relate an incident that occurred in one of our city Sunday-schools connected with one of the largest churches in the city. A class of young ladies had assembled at their usual place of meeting for scriptural and spiritual instruction in the

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Sunday-school. When the time for class study arrived, an elegantly dressed lady took the place provided for the class teacher. After carefully arranging her silken gowns and attending to other "preliminaries", she began her instruction by saying "Well, dear (!) girls, I hope not one of you have looked at your lessons,—I'm sure I have not!" The reply from each member of the class was that they had not, except one young lady who said that she had looked at the lesson, but had entirely forgotten what it was about.

It is not hard to estimate how much real, genuine spiritual instruction that class of young ladies received at the hands of their "elect" teacher. Surely their food was as scarce as was that of the poor, hungry, starving Prodigal who sickened of husks and longed for the father's house and a father's bread.

If there was nothing better than husks for our Sunday-school pupils to feed upon, it would be pity indeed. But the pity today lies not in the fact

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that there is not food enough and to spare in the Father's house, but in the fact that so many will try to feed innocent childhood, blooming youth, tired—weary manhood and womanhood, upon nothing better than husks. "True it is, 'tis pity; and pity it is 'tis true."

In the mad rush of things in the business and social world about us, there is the greatest kind of need that Christian workers be ever on the guard. Customs, styles, "crazes" and the worldly tides in general, pull and tug at the average bark with such vehemence, that it is sometimes marvelous to find the anchor holding firm to the rock. With each succeeding year we are learning that we must labor and even sacrifice for the work of Christ, if the perishing throngs are to be won. Not only the business and commercial world call today for honest, qualified laborers who can be trusted. The Christian Church lifts up a mighty cry for earnest, consecrated, soul-filled workers who can be trusted. We see the business world

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prosper, the commercial world advance its interests, while all too often the cry of the Church is unheeded. There is, however, this consolation. Some, yes many, are coming up to the help of the Lord, and are finding in the Master's harvest fields the golden sheaves our Lord has called us to glean. Every year finds an increasingly larger force of true workers entering into earth's harvest fields and particularly in the Sunday-school world is this the case. Her hosts swell by leaps and bounds. Her accomplishments more and more prove the worth of untiring effort put forth solely in behalf of others, while great men and women of today count it an honor to be identified with such successful and Christ-like labors.

In all our successes and in our discouragements, we need ever to remember that the battle the Sunday-school is waging is not a *sham fight*. When trained armies are engaged in such a fight, it is perfectly natural to hear people speaking about, dress, beauty, show, or perfect step, gallant

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horsemanship, and "big crowds." But in a *real fight* all these things are forgotten. It is then either *victory* or *death*. Little else indeed is thought of. So it should ever be in Sunday-school work. It is not a sham fight. The fight the Christian warrior wages today is an awful reality. It began in Eden. It has been waged throughout the centuries and will be waged until the beginning of the Millennium.

A loving, merciful Lord labors with us, shares our joys and bears our sorrows. If we have ever been so careless as to think that we can sham in our service for Him, let us heed Paul's advice "Let the times past suffice us" and henceforth let us be too noble, too brave to do ought but press on "for the prize" which is promised only to those who win in the race set before us.

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### CHAPTER 5.

*Let us Go Up and Possess the Land.*

WHEN Israel tarried in their camp at Paran (Num. 13-3) spies were sent across the Jordan "To spy out the land of Canaan." They were commanded to "See the land", whether it be good or bad; to acquaint themselves with the people and see whether they be strong or weak, few or many; to visit the cities and see whether they be tents or strong holds, and to carefully examine and bring back to Israel of the fruit of the land.

After forty days the twelve men of Israel returned to make report. It is noticeable that all agree in saying, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." But how differently things look to a man who leaves God out of the question than they do to those who dare to trust Him. All of the twelve saw that the land was very

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good and desirable, but beyond that, ten of them saw only walled cities, great giants, "the sons of Anak"—"And we were in our own sight as grasshoppers", they declare. Yet two have a truthful report to give. Two have not left the Almighty out of the question. In the language of St. Paul, we can almost hear them saying, "If God be for us, who can be against us?" These two—Joshua and Caleb—endeavor to calm the people and with true courage and unflinching faith in God, say unto them "Let us go up at once and possess it (the land), for we are well able to overcome it."

But mark how their report is received. When Joshua and Caleb had made an end of their appeal to Israel, "all the congregation bade stone them with stones", while, thinking only of the evil reports brought back by the ten, they cry out "Would God that we had died in the land of Egypt" or "Would God that we had died in this wilderness." Think of Israel, whom Jehovah had so highly favored, mur-

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muring against God! Think of the awful consequences that follow their murmuring! The Lord spake to Moses saying "How long will this people provoke me? And how long will it be e'er they believe me?" "I will smite them with the pestilence and disinherit them." Moses pleads with God to be merciful and to remember his covenant. God heard his cry and showed mercy, but he declared unto Israel, "Ye shall bear your iniquities, even forty years." For each day that Israel had spied out the land, "They must bear their iniquities a year." Hear God's sentence "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." (Numb. 14-34).

What are we to learn from all the foregoing? Surely that God has plans for his people; that His ways are best; that they who honor Him shall be preserved even as he preserved Joshua and Caleb; that they

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who murmur and doubt and refuse to obey Him, who see only defeat and death before them because they have listened to evil reports, shall surely suffer the just reward of their sins.

“Each day for a *year!*” O let it burn in our hearts! We doubt, we hesitate, we grow discouraged and give up when God has said, “Go up and possess the land.” Listen! If we murmur an hour, what if God leaves us to suffer forty hours? If we doubt or delay for a day, what if God shall say “forty days shall thy soul be in darkness?” There are enough who both bring to us and are ready to listen to, the *evil reports* of today. How sorely we need the faith that filled the heart of Joshua and Caleb—the faith that dares to advance when God speaks! This is the faith that shall overcome the world.

In the Sunday-school movement many of us are just getting out of our wilderness state. But our Canaan is surely near at hand. For forty years—more or less—how much wondering about in God’s great Sun-

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day-school world we have done. Sometimes almost loosing our hold on God; many a time murmuring against *His will*. We have numbered our hosts, counted our lucre, subsisted on God's heaven-sent manna, but that is not all. Thousands of our hosts have fallen at our side. Other thousands have turned back to bondage, while the idols of gold and snares of pleasure have terribly thinned our ranks. We have seen from sixty to seventy-five per cent. of our youths desert our ranks in their teens and we have been powerless to prevent it. We have watched Satan gather throngs of men and boys in to his saloons ,boll-rooms, gambling hells, etc., while all too often the church services have been miserably attended.

But the Lord of hosts has spoken. The mighty God of Jacob has clearly indicated to us our future possessions, and now, even now he bids us "rise and go over this Jordan and possess the land." What are we to possess? Not walled cities or vine clad mountains. Not broad acres of fertile soil.

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No not any earthly possessions; but the hearts and lives of the masses about us; the richer than earthly soil that is to be broken by God's love, watered by his mercy and planted with the finest of the wheat. The living soil from which, when the Reaper divine thrusts in His sickle, there shall be gathered treasures, better far better than silver or gold. These are some of our possessions that lie still ahead. Shall *we* falter or tarry because of evil reports or doubts or difficulties that are hard to overcome? Or shall we lay hold upon the eternal God and march on?

When God's all seeing wisdom first put it into the hearts of the early Sunday-school workers to take up this noble work, our ranks were composed of children—mere boys and girls, mostly unlettered and poverty-stricken. They were, as a rule the children of the oppressed whose daily grind of toil was heavy enough to bear. As of old the voice of God seemed to say "I have seen the affliction of my people" and the great *I*

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am began to call together his hosts for the conquest of the world. Through the past century we have seen the ranks advance. We have beheld the seas part asunder; the fountains burst forth in the deserts, the heavenly manna rained down upon well nigh every nation. We have seen great leaders rise and fall—men who have had their vision of God in some burning bush, who have tarried with him on some Sinai's mountain heights, but who today sleep in some Nebo's resting place.

But what of today? What are now our present attainments—our future hopes? The answer could perhaps best be given in the language of the inscription on the monument that marks the final resting place of the body of Rev. John Wesley, at City Roads Chapel, Eng. “God buries His Workers, but His Work goes on.”

Surely we have reached our Jordan in this our conquest to win the world for Christ. Just now, as never before, the voice of God bids us “Be Strong and of a good courage. As I

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was with Moses, so I will be with thee; I will not fail thee nor forsake thee." See! The hosts are already breaking camp. The mighty leaders of today have been passing among the people, heralding our great Leader's command, "Go Ye into *all the world.*"

With faith that can not know defeat, the walls of Jerico will be surrounded. Seven days and seven times, if need be, her walls shall be encompassed. But already we can see those walls crumbling to the earth. Her inhabitants put to the sword and the blood stained banner of the Cross raised in triumph o'er her ruins.

But you ask, are there *no* dangers of defeat? Is there even a possibility that we may yet fail and come short of the victory? Yes, if we begin to count our hosts and forget God. If we, Achan like, sell our lives for gold; then surely our enemies shall triumph over us. But so long as we look upon God as mightier than the mightiest and upon his best gift to us—his well beloved Son—as more precious than

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all the gems of earth, we shall never know defeat. Still we shall hear him say, "Lo I am with you alway, even unto the end."

O! God's Sunday-school army; hear this warning so forcefully brought to American Christians by one who, years ago, was rescued from a heathen home in the Orient and saved for Christ's kingdom on earth. "Christian America, the world is watching you. The world is praying for you. *Learning* will not save you. Did it save Grace? Invention and skill will not save you. Did it save Athens? Wealth nor power will not save you. Did it save Rome? O America! America! If you want to abide and not fall as did Nineveh and Egypt, Babylon and Greece, Athens and Rome, *hold high your Bible!*" Well might God's workers in all the world heed this warning—this plea from the lips of a brand plucked from the Oriental burning—"hold high your Bible!"

Israel's history is before us. We have her triumphs to guide us and

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her defeats to warn us. The same God that overshadowed her by day and that was to her a pillar of fire by night, is still our refuge. The Mighty One who fought her battles for her, who saved her from her foes, is our Captain. The Christ that was sent to seek her lost sheep, is with us yet and beneath the sign of the Cross, his hosts are steadily advancing to take the world for God.

## CHAPTER 6.

### *Combined Effort.*

IT is an old, old saying, “In union there is strength.” Men of the world have long ago learned the truth of this saying and have earnestly sought to profit by it. Think of a general attempting the capture of a stronghold with his army divided and unmanageable! Think of one battleship drawing up before the enemy’s fort, making the best attack it possibly could, then retiring and letting an-

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other ship try its hand in the game! Even in this world's wars men of both the army and the navy have proved a thousand times over the advantage of combined and concerted movements, both in attack and in defence.

The politicians of the country would not dare to count on the least hopes of victory should they enter upon a campaign with forces divided—some favoring one thing and some working for the opposite thing. In business the great combines have been able to do almost anything, fair or unfair, that they have chosen to do. Stocks have been inflated, competition driven from the field, and prices maintained beyond all reason, in many cases, simply because men of business saw the advantage of combining to bring results.

It is just this union of effort—this “all ready—heave ho” spirit that is helping the Sunday-school to win its way in the world, even against the most trying obstacles, in a more successful manner than ever before. Instead of division and disconcerted ac-

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tion, individuals are linking hands and accomplishing results as a consecrated body that could not have been accomplished by the individual.

The Sunday-school gets run down, interest is well nigh lost, the attendance is miserably poor. What shall be done? Some one suggests a Teachers Meetings. It is done. Forces are combined, plans for the upbuilding of the school are wisely laid, prayer is offered for the heavenly Father's guidance, all set to work, not to beating the air, but to striking all at once and for the same result. Of course the school is revived. Interest is aroused, and the attendance marvelously increased.

Again there are so many schools that have had trouble to get their men and women to attend the Sunday-school and take some active part. But many, yes thousands, of those schools have found a remedy for this evil. As might be expected it is an organization of forces; a concentration and centralizing of effort. The movement is known almost the world

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over as the O. A. B. C. movement. What this department of effort has accomplished in the past less than a decade, is simply marvelous. Classes that were uninteresting and poorly attended, have become famous since they were organized for definite purposes. Hundreds of new classes have been formed, and have gained prominence in less time even than it takes to build a Western town. Churches that were spiritually dead have been fired with zeal and, best of all, thousands of men and boys who formerly took no part in religious work, are now comfortably folded within the Sunday-school and how often it has been proven that it is only a step into the Church. Pastors, superintendents, and Sunday-school workers on almost every hand are lauding the advent of the O. A. B. C. in the Church of their choice, and unanimously crown it as the most efficient department of church organization for the reaching out after the lost and straying and bringing them safely within the fold.

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The *combining of effort* is most admirably provided for in the system of grading followed out in most Sunday-schools. This is best seen in the observance of some special day, such as Decision Day. Where this day has been wisely planned for, all the seed sowing in the former departments should now ripen and bear fruit,—should yield a rich and blessed harvest. It will be clearly manifested that the various departments have not existed for themselves; neither are they an end in themselves but a means to an end. The loving remembrance of the babes on the Cradle Roll, the patient work among the Little Beginners and the wise, untiring efforts with the Primaries have been but the laying of a strong foundation on which the Junior should now be able to begin the erection of his or her own structure of faith, love, and obedience.

It is a great pleasure and a sacred joy to witness the observance of Decision Day, if it has been wisely planned for. It is not one person's job.

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Neither is it the work of a day, but of months and years. The pastor is, or should be, all aflame with interest in this most important occasion. He has looked forward to it through the year and has prayed earnestly, both in public and private, for the precious youths whose lives are concerned. The superintendent is interested. Indeed, deeply so. He has been watching and guiding the seed sowing for months. What will the harvest be? Teachers will be interested. Intensely so. Not only present teachers, but those who have sown the seed in other departments. Each have earnestly sought to lead the child to the feet of Jesus. Will it now own Him and confess Him as its Christ? Parents too will be interested. Yes, anxiously so. No matter what their religious condition may be, they most earnestly desire that their child shall do the right. Best of all Christ is interested. A loving, yearning interest is his. He values the worth of youth so very much. He longs to claim such precious jewels as his own.

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Before the appointed Decision Day arrives a *combination of forces* is effected. Pastor, superintendent, and teachers meet for council. The throne of grace is petitioned and the guidance of the Holy Spirit is sought. Parents are then consulted and their wishes known wherever possible. Not unfrequently the teachers meet their classes at an appointed time before the day of decision, distribute and explain the decision cards and both pray with and advise their pupils.

When the all important day arrives there should be no unnecessary commotion or excitement, but rather a spirit of quietness and earnest expectation about the whole building. If the lesson is studied, the period should be short. Wisest of soul winners have pleaded that the entire hour be devoted to the business in hand.

When all else has been attended to and the time for decisions has come, there should be a moment of quietness—a sacred hush—all over the

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school. Then the superintendent or some suitable person suggested by him, should lead in a short prayer for guidance and courage. Following this the pastor should explain to the school as briefly as possible the purpose of the occasion and then press the invitation for decisions.

If the preparation for the occasion has been well managed, most of those who expect to sign cards will already have done so. It now remains for the public decision to be made. It is not enough that the teachers gather the signed cards and hand them in. By all means the persons desiring to make a decision should be invited to stand while their cards are collected, or, better, still, step to the front of the school and present their cards to the pastor or superintendent, and then kneel or bow there while prayer is offered particularly for them. One of the most impressive sights this side of glory is to see a pure, Christian teacher going with her pupils among whom she has long worked and for whom she has so often pray-

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ed, while they present their decision cards at the altar of the church and then kneeling with them there while prayer is offered. It gives courage to the young if their teacher goes with them and her earnest prayer as she kneels with them at the altar will be most impressive. Not that these Junior boys and girls know all about *conviction, repentance, confession, regeneration, acceptance, etc.* No, not that. But they do know that Jesus loves them and that He wants them to love Him. Their experience may not be so bright and distinct as the adult, who for many years walked the paths of sin before owning and accepting Christ. But the chances are that their faith and trust in Christ as a personal Redeemer will be equally as clear as that of the average adult who accepts Christ in mature years. More than this, their consciousness of an ever-present Saviour and their simplicity in prayer will often shame the experience of many who do not yield until later years.

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Of course we realize that these Juniors are but lambs and that they will have to have the most patient care if they are to grow strong and mature in Christ's service. Just as the natural man had to first have his years of helpless childhood before he could have his years of maturity and strength, so must these precious youths *have time to grow*. As adults I sometimes fear that we expect the youth who has decided for Christ to live like a saint, forgetting that we, who after years of Christian experience, still have our short comings.

Those schools that have been so fortunate as to have consecrated leadership and have honestly set about to make the very best of Decision Day have found this plan of conserving their best wealth—the “life” of the youth—both wise and profitable. May we not hope that an increasingly larger percentage of our schools will thus *combine* and *center* their efforts and thus save to the school and the Church many that otherwise would not be reached. In the name of Him

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who has said, "Suffer little children to come unto me and forbid them not", let us earnestly endeavor so to do.

The same degree of satisfaction and success attained by concentrated effort on Decision Day can and should be attained on all other occasions, if properly managed. Not only on special days, such as Easter, Children's Day, Christmas, etc., should we pull together for a definite purpose, but in every way possible throughout the entire year.

There are many ways in which united efforts have, in the past, been instrumental in bringing about social reforms and religious awakenings on a large scale. By first uniting and organizing the men in each Sunday-school in a town or city and then forming a federation of such organized classes, flagrant evils have been crushed, towns and cities cleared of all saloons and great religious awakenings launched and carried to successful conclusions.

Perhaps the interdenominational

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organization of Sunday-schools furnishes us one of the very best examples of the wisdom of strong combinations in attempting large undertakings in the teaching of God's holy Word. With organizations covering districts, counties, states and nations a vast amount of good is accomplished that could scarce be accomplished in any other way. Also the departments of effort already launched by the various denominations, when backed up by such a strong organization, become far more potent for good. Many a time good causes that were undertaken by some denomination, would have suffered defeat had not new life been injected into the scheme by the powerful interdenominational organizations. I am safe in saying that a very large percent of the Sunday-schools of our land that are keeping abreast of the times and are measuring up to their possibilities for usefulness, owe their advancement very largely to the strong county and state organizations. Pastors, superintendents, and delegates attending the vari-

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ous conventions, get awake to the possibilities of today and go home to put into practice that which they have learned in their annual gatherings.

We have, however, only entered the field. There are so many battles ahead, so many perplexing problems to be solved, that it will require the very best service that can possibly be rendered to save the day. Thousands are yet outside the Sunday-school. The heathen world cries out most pitifully for our aid, teachers must be better trained and the legalized liquor traffic must be driven from our shores! O how loud is our great Captain's call today for an army sufficiently large enough to capture the world for Christ! The times are ripe for action. Let us no longer live unto self. But let us unite our forces whenever and wherever we can do so and press the battle unto the very gates of the city.

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### CHAPTER 7.

#### *Temptations Peculiar to Sunday-school Workers.*

**A**MONG the many failures in Sunday-school work so many of them are needless or could have been avoided, that we believe it will be of interest to here list a number of the most common temptations that are spread like snares to trap us, hoping that some at least may be warned in season and avoid the mistakes and failures of the past. We do not presume to give a complete list of diseases that work havoc when allowed to spread. Neither have we attempted to suggest remedies. We simply call attention to some of the most dangerous ailments, trusting that a word of warning will be far more serviceable than chapters of suggested cures. Of the many temptations that are more or less dangerous, we have suggested the following "*fifty-seven varieties*":

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### *Some of the Pastor's Temptations.*

1. *To shun the Sunday-school entirely.*

He has enough else to do, so think some, and has not the time nor the inclination to interest himself in his Sunday-school.

2. *To neglect his pastoral obligations to the Sunday-school.*

Some one has said that "the pastor is boss of the entire job, and the Sunday-school is a mighty big part of the job."

3. *To want to dictate.*

The school has rights that are sacred and should be respected. It will welcome any amount of loving advice but will soon resent any dictation.

4. *To want to lecture the school.*

A short, snappy address, planned to interest the young as well as the old, is always valuable, if there is time for it. Lectures

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and sermonettes, however, are entirely out of place.

5. *To overlook the spiritual possibilities of the school.*

The ministers, missionaries, deaconesses, as well as church officials, of tomorrow are just in their training today. What a splendid place to drop a word of encouragement!

6. *To overlook the financial possibilities of the school.*

Missionary offerings, hospital collections, relief funds, etc., will be large or small just in proportion as they are emphasized by the pastor or his helpers.

7. *To shun teachers' meetings and meetings of the Sunday-school Board.*

It is the hireling that runs away and allows the sheep to become scattered. The good shepherd knows his sheep and knows them constantly.

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### *8. To be jealous.*

Sunday-schools are sometimes quite large while the minister's congregation is quite small. To be sure there is a reason. But jealousy will not help matters.

### *9. To be content with old methods.*

The old methods were good enough for the builders of our church institutions. New methods, to many persons, are very dangerous things.

### *10. To neglect to keep abreast of the times.*

The modern Sunday-school movement is making history mighty fast. Those who refuse to keep up-to-date need not look far for the reason if they should be counted as out-of-date.

## *Temptation Peculiar to the Officers of the School.*

### *11. To begin late.*

Few things deaden interest or lower attendance quicker.

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### *12. To crowd the lesson period.*

The teacher, at the most, has but one-half hour out of each three hundred and thirty-six (336). Let most any thing else be crowded but the lesson period.

### *13. To neglect the supply of teachers.*

A class will "combine" with another class once in a while, but if it becomes a regular thing, they will save you the bother soon.

### *14. To overlook new members.*

It is just as easy to make new members want to come back as to make them want to stay away and far more profitable.

### *15. To neglect visitors.*

The reputation of the school is always at stake and future visit may be few or many according to the welcome extended.

### *16. To undervalue the temperance lesson.*

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The mass of men who are voting right today had their convictions very largely settled in the Sunday-school of yesterday. Still the school had but four short half hours in an entire year in which to press home this all important subject! Is that any too long a time now?

17. *To fail to get the missionary vision.*

What about the Sunday-school whose offering is invariably smaller on Missionary Sunday, or that takes no such offering at all?

18. *To neglect special days.*

The big folks manage things all other days. Why not always let the children have their rights on Easter, Children's Day, Christmas, etc.?

19. *To fail to attend the business meetings.*

No great organization can be

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run successfully without brains and business management, and the Sunday-school is a great organization.

### *20. To get discouraged.*

A hearty smile puts new life into many a trying situation, but a word of discouragement may act like poison.

### *The Teacher's Temptations.*

#### *21. To want to shirk.*

The Sunday-school teacher's job is an enviable one, in the sight of the angels. Why should any one who is competent to do so, refuse to teach? If we received wages here instead of a reward hereafter, how would it affect the situation?

#### *22. To neglect preparation for a Teacher's work.*

A thorough course in *teacher training* is in reach of every one and at no expense save for text

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books. Yet how few make any preparation for their work as teachers? "Jesus trained His teachers, and we *must* do the same."

### *23. To not properly study the lessons.*

What kind of teaching will the man or woman do who sees the lessons for the first time when the lesson helps are distributed on Sunday?

### *24. To teach the letter and neglect the spirit of the lesson.*

God never put many jewels on the surface. Usually they are well hidden and must be searched for. But they are well worth the search.

### *25. To be a slave.*

The questions and suggestions in the lesson helps are good, but they are only helps. Did you ever know the freedom enjoyed by those who leave all helps at home?

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### *26. To get in a rut.*

How often have we done things in about the same old way, Sunday after Sunday and year after year. Some never vary their methods of teaching. Another has used an entirely different method in presenting each lesson in the quarter. In whose class will the average fellow want to be found?

### *27. To scold and find fault.*

The pupil attends Sunday-school usually of his own free will. A very little unpleasantness should be made go a long way, if we wish to hold our pupils.

### *28. To neglect the pupils social life.*

Young people especially are very human, and of course have a social side to their lives. The teacher who stands high in the estimation of her class, is the teacher who takes time to plan for and engage in the social life of her pupils.

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29. *To slight the pupils outside of the Sunday-school.*

The teacher who "does not know" boys and girls when she meets them on the street, will never learn to know them nor to exercise very much influence over them anywhere else.

30. *To engage in questionable amusements.*

Those teachers who skillfully handle a deck of cards or who trip over the common dancing floor, and that to the knowledge of their pupils, had just as well save their breath at revival time as to talk to those pupils about "the clean life" or "doing the things Jesus would have us do."

31. *To neglect prayer.*

Our business is to teach the Word. Who better can explain that Word than he who gave it? They who have tarried long at a throne of grace have abundant store houses from which to draw

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while teaching the holy scriptures.

### *32. To give up.*

Some classes are trying enough and some schools are far from properly managed. Yet the teacher's work *must* be done. Would we allow Christ's cause to suffer, simply because we have reached our "juniper tree?"

### *33. To be impatient.*

Results are not always quickly seen in the Sunday-school work. Indeed the harvest may be many years ahead. But what if the reaping is delayed until we perhaps—

"Sleep in solemn silence,  
'Neath the morn and evening  
dew?'"

The seed-sowing must be lovingly and patiently done, and the great Judge eternal knows best who all shall share in the glory when the sheaves are garnered at last.

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34. *To be a Christian in name and not in experience.*

Far too many Sunday-school teachers are counted as Christians, simply because they happen to have their names on some church record, while in their hearts they know little or nothing of the joys of salvation.

35. *To neglect personal work.*

Next to the parent no one can possibly exercise so great an influence over the lives of the young, especially in their "teens", as the pure, Christian-minded teacher. We dare not let a single pupil remain in our class without speaking earnestly to them about their soul's best interests. Only when we have done our very best, dare we give up.

36. *To actually lead an immoral life.*

Just as in every walk of life, some are to be found who live a double life, so in the Sunday-school do we sometimes find those

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persons attempting to teach the pure word of God, whose very lives give their teaching the lie.

### *37. To be absent without providing a substitute.*

A teacher who undertakes the work of teaching, is morally bound to do his or her best by the class assigned. To run away without making any provision for a substitute is doing just the opposite thing.

### *38. To drag strife into official meetings. To be trouble makers.*

Many persons are not willing to think that perhaps the other fellow might be right. Some will have their own way, no matter what comes of it.

### *39. To fail to attend conventions and institutes.*

Some very bright teachers are for ever behind the times, simply because they will not embrace the opportunities offered them to keep up.

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40. *To be content with less than the best.*

Many a class, if organized or if properly *pushed*, could double its membership and could be increased in efficiency many fold, if the teacher and class would never be content, but ever seeking to do better.

## *Temptations of Departmental Superintendents.*

41. *To simply hold office.*

Cradle Roll Departments, Home Departments, etc., were not created simply to provide offices for place seekers. They furnish an inviting field for earnest Christian work,—the very kind that Jesus liked best to do.

42. *To send instead of taking supplies and remembrances.*

Some times we are compelled to deny ourselves the joy of a personal visit to the homes of the people. But as a rule, we

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could take time to do the work required of us, if we only would do so.

### *43. To neglect the search for new members.*

An annual canvas is not enough. At least once a quarter we should carefully go over the ground and, where helpers are appointed, this can readily be done.

### *44. To fail in making reports.*

The school and local Sunday-school organization should have fresh statistics at least annually. But how often these reports are not forthcoming!

### *45. To be formal when making a call.*

We are doing just the work Jesus delighted to do—visiting in the homes of the people. O that we might talk and pray—why not?—as one who has come into the home in His stead!

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### *46. To undervalue the work assigned.*

We often hear it said "O just any one can look after that department." Do you think Jesus would pick "just any one" to faithfully look after the work that was so dear to Him?

### *47. To neglect praying the Father's blessing upon the work in hand.*

No matter how deeply interested we may be, the dear heavenly Father is infinitely more interested. It pays to take Him into our confidence.

### *48. To want to give up too soon.*

The person who has been carefully over the ground is best suited to continue the work. Superintendents in these departments might profitably be continued from year to year.

## *Temptations That Beset the School as a Whole.*

### *49. To simply exist.*

Some Sunday-schools seem to

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care little for records or results. They seem to have gotten into a rut years ago and have never been able to pull out.

### *50. To stick to old methods.*

The cycle method was a very good and successful way of gathering in the harvests of a hundred years ago. But modern methods have come to stay. We might just as well get used to them.

### *51. To be afraid of any thing new.*

The national government seeks to encourage new ideas and inventions by the sale of patent rights. Some schools simply abhor the introduction of any new methods.

### *52. To use cheap literature.*

It is proper to be prudent in all expenditures. But it is just as proper that every Sunday-school should be furnished with the very best lesson helps on the

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market. Is it not strange that the most frequent objection urged against the new graded lesson system, is the increased cost!

### *53. To close up for months at a time.*

Some Sunday-schools close for from three to six months out of the year because it is too cold and the roads get drifted. Some close because of the extreme hot weather of summer. Still old Satan never takes a rest.

### *54. To be self centered.*

Some larger schools get mighty independent. They will study a course in teacher training but refuse to take an official examination. They will not join in with the interdenominational organization "for local reasons." They will not send delegates to conventions to learn new methods. They seem to want nothing better than what they already have.

### *55. To glory in big numbers and big*

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*collections rather than in the salvation of the pupils.*

Attendance and collections must be looked after. But they do not occupy first place. If a large percentage of the pupils are unsaved, there is gravest reason for anxiety, no matter how large the attendance or the collections.

### *56. To fail to make the most of conventions.*

By sending delegates to the annual district, county, and state conventions, even the most rural school may keep well-posted on all phases of Sunday-school work. The most up-to-date methods are usually fully presented at these gatherings and that by very able speakers.

### *57. To avoid supporting boards and organizations.*

Many evangelical denominations have special Sunday-school boards and almost every state

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and territory has its interdenominational organization. These are a power for good, but that power usually extends just about as far as the funds contributed to their treasuries allows. Some schools are very loyal in supporting all such movements. Others will be richer when they fall in line.

\* \* \* \* \*

In our study of the foregoing list of temptations, and the many others that suggest themselves to us, we should interpret them all by the expression of Jas. (1-13) "Let no man say when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, neither tempteth he any man."

Temptations are of the Devil. Indeed we call him the Tempter. We are exposed to them in every state, in every place, and in every time of life. Our kind Father may wisely permit them, to show us our weakness, to try our faith, to humble us, or to teach us to place our dependence in Him.

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It is not his good pleasure that we should run into them, but that we should ever watch and earnestly pray. We should avoid even the appearance of evil and trust our Father's promises always, remembering that "God will not suffer us to be tempted above what we are able to bear."

I am well aware that it is not very inspiring to read over the above "varieties" and call to memory the many times and cases in which we have found all too many of them to be Satan's successful snares. Then, if we begin to contemplate the many purely personal temptations against which the various grades of Sunday-school pupils have to contend, we begin to appreciate the fact that the battle for righteousness is no sham fight. Yet it is not bravery to retreat always before the battle begins. When we have seen our dangers and have pretty clearly understood them, it is the part of sound wisdom to not only persistently avoid them, but to do our best to warn others also.

In our effort to reach out after and

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bring to Christ the individual members of the Sunday-school, we will do well to remember the many snares spread by Satan, and in all that we attempt for the glory of Christ it is sweet to hear Him say to us, "Lo, I am with you alway, even unto the end."

## CHAPTER 8.

### *Christ the Ideal Teacher.*

**O**F all the important work in the Sunday-school the teacher's work is the most important. In this exalted position are found to-day the most favored disciples of the world's greatest teacher. The most hopeful sign of the times, in religious circles at least, is the increased interest in teaching the plain, simple gospel to the nations of the earth. That we may know best how to teach that gospel, we are more and more striving to learn the secret of Him who, when he taught the people, "spake as never man spake." It is very difficult to

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find an *ideal* in any walk or profession of life. Yet in the teaching profession we are privileged to have the *Ideal Teacher* ever before us. His life we may study and know its power. His work may be searched and its results seen. His methods are known and their efficiency tested. It remains for us to fix more firmly our anchor to this rock, to draw more closely to this model, if we would be more efficient in our teaching efforts of today.

In our study of Christ as the world's one *ideal* teacher we wish to note, first, his *ideal preparation*. In point of knowledge he easily leads the world of teachers. He not only possessed a thorough book knowledge, not only commanded a wealth of general knowledge, but somehow he was able to fathom even the thoughts of others! Again he had cultivated and perfected the habit of kindness, of speaking gently and of holding his peace when occasion required! He was loving, gentle, patient with all under all circumstances. He was

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able to speak in term's above man's wisdom, yet he constantly talked of vineyards, harvest fields, sheep folds and lilies. In point of royalty he stood above the kings of earth, yet he stooped to heal the leper, to lift the outcast, to bless the little children that flocked to his arms. He stood pre-eminent in his ability to command the multitudes, yet he faithfully counseled the individual who sought his advice. He could melt a deceitful heart with a look. At his touch new life came coursing in the pulse of the dead. His presence brought peace and hope and at his voice the seas were calm.

In the second place we shall note his *ideal* methods of teaching. I do not know that he ever saw a work on pedagogy, but certain it is that he knew the principles of pedagogy by heart. Not only did he know them but he was skilfull in using them. As to the many modern methods of teaching, none could really be said to be "hobbies" in his hands. Rather he was master of all methods and used

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each and all apparently at the right time and in the right place.

At the age of twelve he had mastered the *question method* of teaching and often used it throughout his teaching career. The world has not yet answered his inquiry, “What shall it profit a man, if he gain the whole world, and lose his own soul?” “Or what shall a man give in exchange for his soul?”

The modern *story method* of teaching becomes the parable method in his hands, and wise men still marvel at his skill at simple story telling. Devout believers still read with sacred awe his story of the “Prodigal Son”, “The Good Shepherd”, “The Vine and the Branches”, etc.

He did not overlook the *persuasive method* in his effort to “seek and save that which was lost.” With what power we still hear him say “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your

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souls." It did not take much coaxing to persuade his followers to cast in their lots with the Christ. At his simple plea, "Follow me, and I will make you fishers of men", they gladly left all and followed him.

The exponents of the *lecture method* of teaching point with pride to the Sermon on the Mount as Christ's masterpiece of teaching. This method he uses more than any other form of teaching. All through the four gospels he constantly employs it and always with power.

If we consider other methods of present day teaching, we find that each and all were known to the Teacher divine and skilfully used by his master mind. Inductive, deductive, abstract, concrete, known and unknown—these modern terms find their highest, noblest examples of usage in the four gospels of the New Testament.

We shall now briefly note some of the more important results of his teaching. Not the least important of these results is the statement that

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“The common people heard him gladly.” Cities were moved at his coming, multitudes follow him and hang on his words; even his enemies are silenced and “durst not ask him any more questions.” Though his enemies succeeded in crucifying him, yet the results of his teachings can not be nailed to a cross or buried from sight. The Christian Church of today is a monument to the memory of his instruction. The hosts of believing disciples testify of the success of his teaching and the New Testament is simply a brief account of the things which Jesus began both to do and to teach.

Briefly let us sum up the ideal characteristics and accomplishments of the world’s greatest Teacher. In voice and manner, he was tender and forgiving. No harsh words escaped him nor did he once grow impatient or discouraged. In labor and sacrifice, he was faithful even unto the bitter end. No journey was too long nor offering too costly for him to make. In patience and perseverance he stands

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pre-eminently alone. No harsh treatment could cross him nor could even his enemies prevent the accomplishment of his sublime mission. Again, no human being has ever approached him in accomplishments. Men have attracted world-wide attention for a season, but have fallen in a day. Still the fame of the Christ lives. Men have founded empires that bid fair to endure, but they and their founder have crumbled in the dust. Still the hosts of Christ march on. Men have risen from the wilderness of obscurity to reign on mighty thrones, but death has lain them low. Still the Christ, born in an humble manger, reigns on and shall forever reign.

Fellow workers in Christ's vineyard, we may never be *ideal* in our humble service for our Master. But Jesus wants us to do our best, and to offer him any thing less than our best is beneath our dignity and his requirements. To attain unto the noblest and best service that we are capable of rendering him,

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he bids us follow "in his steps." Teachers of the Word, if his voice was tender—never harsh—so let us ever speak. If he was gentle towards all men—never rude nor impatient—so let us deal gently in all our work. If he was untiring in his devotion to the Father's will—never seeking to shun the bitterest cup nor the sharpest thorn—so let us learn to bear life's crosses if we would wear heaven's crown.

If we can not possess the knowledge that the Christ possessed, we can study unceasingly his revelation of himself and attain new heights of learning every day. If we can not teach as he taught on the Mount, we can tell to others his blessed message and hold up to them the pure life that Jesus would have them live. If we can not draw multitudes and nations to our feet, we can reach out after the individual as Jesus did at the well and in the home of Mary and Martha.

Faithfulness, not results alone, is required of us. And if we sometimes are tempted to be discouraged, think

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of our *ideal* who set his face steadfastly towards the accomplishment of his life's work and dared to brave discouragements. A noted temperance worker recently had this to say about discouragements: "When I think of the part the tiny snowflake lays in furnishing Niagara's mighty power, I never get discouraged. I say to myself, I am only one, but I am one. I can not do much, but I can do a little. And what I can do I ought to do. And what I ought to do, I will do, by God's assisting grace." Just so may we learn to find our little place in God's great plan and patiently learn to prepare the soil or sow the grain, willing always to trust the yield to a Father's care. The plastic clay of childhood awaits the potter's hand. Shall they be fashioned for a place on heaven's throne? The hungry, expectant faces of youth are upturned to us for guidance. Will we suffer them to go astray? World-weary and care-worn age seek for the source of all comfort. Must they wonder in darkness with no hand to

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point out the way? Surely if we fulfill our mission to all these we must be more like our Saviour—like him in wisdom; like him in zeal; like him in patience, even unto the end. O the waste on every hand! Waste of lives! Waste of happiness! Waste of precious souls! Surely we must be more devoted, more untiring, more intense in our work of rescue or how terrible the loss will be!

And now this parting word. If you would do successful, efficient work for Jesus; if you would win many into his redeemed and bloodwashed throng, try as best you can to imitate his life for *others*. It was for others that he left his throne; for others that he lived; for others that he died and rose again. And still at God's right hand he is pleading now for others.

Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray  
My prayer shall be for *others*.

Help me in all the work I do  
To ever be sincere and true,

## *Soul Winning in the Sunday School*

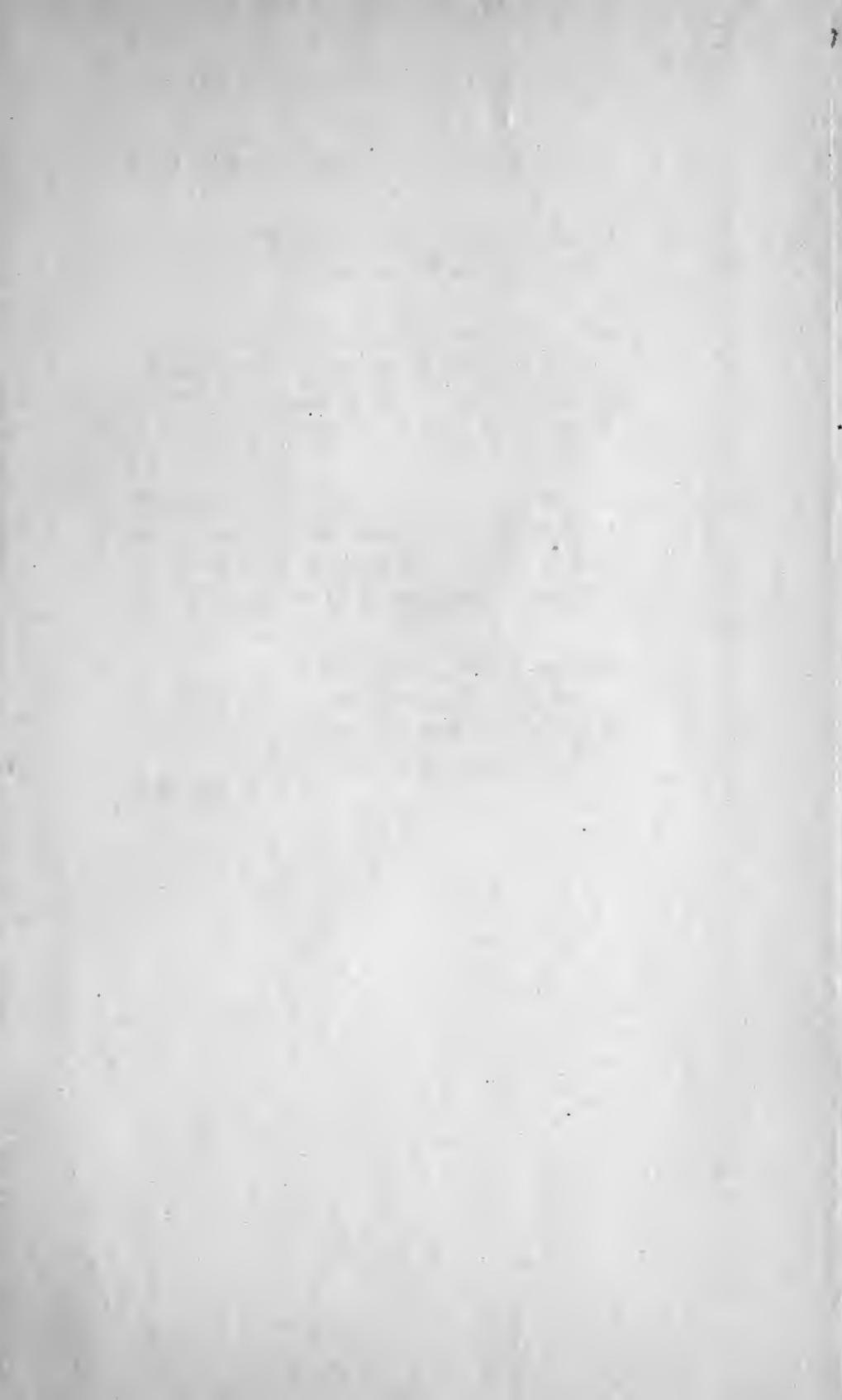
And know that all I'd do for you  
Must needs be done for *others*.

Let self be crucified and slain  
And buried deep; and all in vain  
My efforts be to rise again  
Unless I live for *others*.

And when my work on earth is done  
And my new work in heaven's begun,  
May I forget the crown I've won  
While thinking still of *others*.

Others, Lord, yes, others.  
Let this my motto be;  
Help me to live for *others*  
That I may live like Thee.

—C. D. Meigs.



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